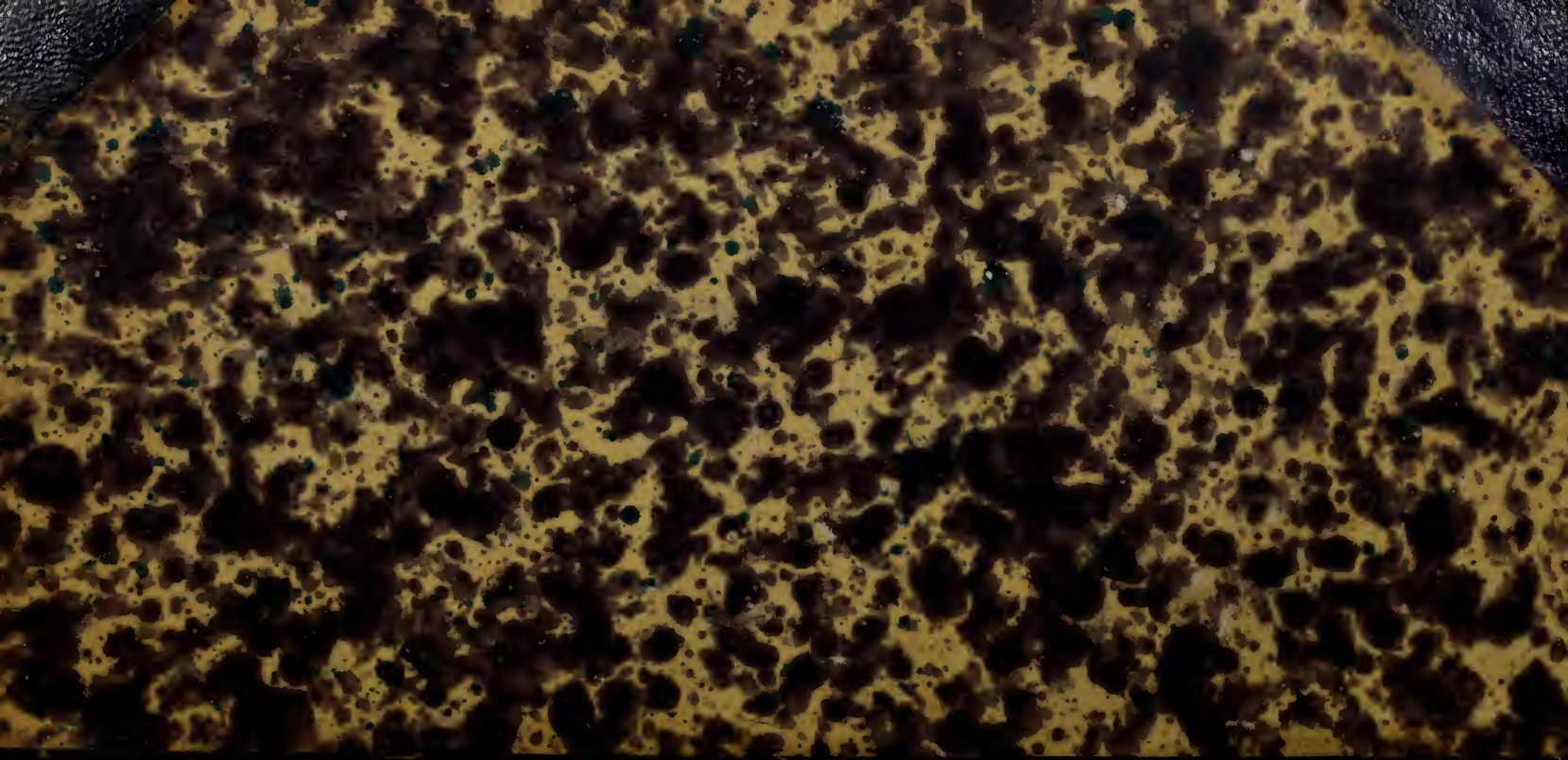

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THE

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SOUTH AMERICA AND ITS PEOPLE.

Of the six Continents, two (Asia and Africa) may be still denominated non-Christian ; not that Christianity is professed by none of their inhabitants, but because it is only a small element of influence in comparison with the Heathenism and Mohammedanism which prevail to so great a degree in them. The other four,—Europe and Australia in the Old World, and North and South America in the New—may now be called Christian, inasmuch as the Christian Religion is that of the majority of the people. But of these four Continents, South America has a far less amount of evangelical Christianity than any of the other three. Europe has the most of all. North America ranks next.

South America is scarcely surpassed in natural advantages by any other continent of this globe. Its huge mountains abound in both the common and the precious metals; its great valleys and plains are adapted to the cultivation of almost every species of plant and grain : and its immense rivers constitute highways for trade in all its great divisions.

South America had the honor of being discovered (in 1498) by Columbus, which North America had not. It was thoroughly explored by the Spanish and Portuguese adventurers within less than forty years after it was discovered ; in this respect it stands in remarkable contrast with its great Northern compeer. And colonies were planted, and cities were founded on its coasts and on its rivers, long before any successful attempt at the formation of European settlements in North America, with the exception of Mexico and Florida.

The Spaniards and the Portuguese claimed, and took possession of the entire of South America, and in process of time established their dominion over the aboriginal inhabitants in all parts of it, save Patagonia. But it is remarkable that, whilst "discovery" and "colonization" were so much in advance in South America, that continent has scarcely four cities which have each 100,000 inhabitants, and only two that exceed that number of souls ; whilst North America has well-nigh a dozen that have at least that amount of population : several of them have twice as much, three of them thrice, one six, and another eight times. Protestantism, with its superior intelligence, independence of mind, industry, and enterprise has caused the difference.

During three centuries South America was governed by Spain and Portugal, through Viceroys and Captains-General, with one solitary exception. Holland got possession of a portion of the northern main land on the Atlantic Ocean in the sixteenth century, and holds a part of it still, under the name of Guiana. England, since 1802, has possessed the western part of Guiana ; whilst France has the eastern. These three countries, though quite considerable in size,—having an aggregate of 175,000 square miles, and a population of more than 210,000 souls—are small in comparison with the other great political divisions of South America. They are all the possessions which these nations hold in South America.

The political divisions, with their respective populations, may be thus stated :

	Square Miles.	Population.
New Granada,	521,948	2,843,054
Ecuador,	287,638	665,000
Venezuela,	426,710	1,149,336
Guiana, (British)	96,000	127,648
Guiana, (Dutch)	59,765	61,080
Guiana, (French)	27,560	22,010
Brazil,	2,973,400	6,665,000
Peru,	498,726	2,115,493
Bolivia,	433,298	1,447,000
Chili,	249,952	1,133,862
Argentine Confederation,	786,000	764,000
Paraguay,	72,106	300,000
Uruguay,	73,538	120,000
Patagonia,	210,000	300
Falkland Islands,	6,297	560
	6,722,938	16,314,390

Thus it appears that whilst South America has not sixteen millions and a half North America has forty-five millions, of inhabitants.

The ties which once bound South America to the Old World have been nearly all severed. With the exception of the small possessions which England, Holland and France still retain in Guiana, Europe has no political hold whatever upon South America. Widely different in this respect is the condition of North America, in which the vast possessions of England and Russia alone nearly equal all the rest of that Continent.

When the nineteenth century opened, Spain and Portugal were rejoicing in the intimate and (apparently) ever-enduring colonial relations which bound their trans-Atlantic possessions to them. The people of almost the entire of South America, and no inconsiderable part of North America, regarded with reverence the Iberian Peninsula, small as it comparatively is, as the "Fatherland." Ten years passed away, and suddenly a tremendous change came over that Peninsula, the influence of which was destined to affect South America, Central America, and Mexico, in the profoundest manner, in all coming time.

The then Regent of Portugal, John VI., having given offence to Napoleon I., saw his kingdom invaded in 1807, by a French army under Marshal Junot. Unable to resist, he embarked with his family, in an English fleet, for Brazil. To a Regency appointed for that purpose, was left the old kingdom—under the guardianship of England, Portugal's most ancient and reliable ally. Nor did he return to Portugal until nearly fifteen years had passed away. During his sojourn in Brazil he made that country a kingdom, and assumed for his own title the "King of Portugal, Algarve, and Brazil." When he returned to Portugal, 1821, recalled thither by the disturbances in that kingdom, he appointed his son, Don Pedro, ruler of Brazil in his place, who, in 1822, made Brazil an independent State, and took the title of Emperor. Portugal, four years afterwards, acknowledged the act of independence, which severed forever her political connection with Brazil. In 1831 Don Pedro I., (as he is now called) abdicated the throne of Brazil in favor of his son, returned to Portugal, and settled the difficulties which had existed there in regard to the crown since the death of his father in 1826.

Don Pedro II., then only a boy of five years, became his successor in Brazil, with a suitable Regency, whilst the oldest child, Donna Maria, went with her father to Portugal, to become Queen of the old patrimonial Kingdom. In 1840, Don Pedro II., became Emperor of Brazil, and his wise, effective, and liberal reign of more than twenty years, demonstrates that he is not inferior to any of his brother-monarchs of Europe.

Two years after the movement in Portugal, which ultimately led to the severance of Brazil from all connection with the Old World, a similar invasion of Spain by Buonaparte, gave occasion to the dissolution of the bonds that united Spain with her "possessions" in the New World. In 1810 the work of revolution began, which in a very few years became universal and successful in all the Spanish colonies on the two American Continents. And for nearly fifty years Spain's only important possessions in the Western Hemisphere have been the Islands of Cuba and Porto Rico.

PROTESTANT COUNTRIES IN SOUTH AMERICA.

Before we proceed to speak of the attempts which have been either made, or projected, to introduce Protestantism into South America, we will say a few words about the only Protestant countries on that Continent—Dutch Guiana and British Guiana,—whose extent and population we have given in the tabular statement on a previous page. Both form a part (as does French Guiana also) of the coast between the mouths of the Orinoco and Amazon rivers. Of course, they face the Atlantic and the East. As British Guiana has only been steadily under British sway since 1814, we ought not to suppose that it has advanced so much as older colonies have done. And yet a great deal has been done for the English residents and traders, for the mixed races, as well as for the negroes. Excellent missionaries, Wesleyan, Congregational, Baptist, Episcopal, and

Moravian, are laboring in that field, and not in vain. This country had long been under the government of Holland before the English took it.

As to Dutch Guiana, it has not half the population that British Guiana has, but the Gospel has achieved glorious victories there, under the labors of the *Moravians*, who have gathered some eighteen thousand souls into their congregations. It is probable that there are some Jansenists in Dutch Guiana; there are some fifteen or twenty thousand Roman Catholics, and several thousand Protestants of the Dutch Reformed Church. Georgetown, Paramaribo, New Amsterdam, Nassau, Orange, Batavia, and many other places in these British and Dutch Guianas, with populations from 1,000 up to 25,000, have much that recalls at every step, the cities and towns of Holland, one of the most prominent objects in all being the temple of the Living God. It would be safe to say that there are seventy or eighty Protestant ministers in the Dutch and English Guianas.

It may not be amiss to add that the rocky and barren group of islands off the south-eastern coast of South America, called the Falkland Islands, now belong to England, and therefore the few hundreds of people who reside there are not likely to be left in these days without the means of grace.

ATTEMPTS MADE BY PROTESTANTS TO SPREAD THE GOSPEL IN SOUTH AMERICA.

The first of these attempts, in the order of time, was that of the celebrated Admiral Coligny (in the year 1555) to plant a colony of French Huguenots in Brazil. Henry II. was then on the throne of France, and the French nation was beginning to be aroused to colonial and commercial enterprises, by the activity which the Spaniards and Portuguese had been for years displaying, both in the Eastern and Western hemispheres. Among the most prominent of the French adventurers was Nicholas Durand de Villegagnon, a Knight of Malta, a naval officer of some distinction, but a heartless and unprincipled wretch, as the end showed. Getting together three small vessels, he sailed from Havre in the year 1555. Many of the colonists were Protestants, whom Admiral Coligny's advice and encouragement had induced to embark in the enterprise. That great and good man was desirous to see Protestant colonies founded in both South and North America, that his persecuted brethren of France might find abroad that religious liberty which they were not permitted to enjoy at home. After a long and unpleasant voyage, Villegagnon reached the Bay of what is now called Rio de Janeiro, and planted his colony on an island which he named after the great Huguenot Admiral, but what is now called by his own. When the news of the arrival of this expedition at the place of its destination reached France, immediate efforts were made to send a large reinforcement. And with them John Calvin sent two ordained ministers and fourteen students from his seminary at Geneva,—a fact which shows that that great Reformer was by no means indifferent to the subject of Christian Missions in unevangelized countries.

But this first attempt on the part of Protestants to plant the faith and

institutions of the Reformed Religion in the New World, met with a deplorable failure. One disaster succeeded another ; but the worst was that Villegagnon, the leader of the enterprise, turned Papist and cruelly persecuted the Protestant colonists, putting some to death, and compelling others, by his cruelty, to quit the colony and seek refuge among the Portuguese settlements on the coast. A considerable number returned to France, and prevented, by their narrative, the emigration of thousands of Huguenots, who were ready to leave their native land for Brazil. And as to the colony itself at Rio de Janeiro, it was utterly destroyed by the Portuguese in 1567,—about twelve years after it was commenced.

Had the French Government been capable at that day, of founding on right principles, a colony of Protestants on the coast of Brazil, that country would have become to South America, what the United States are to North America.*

After the failure of the scheme of the excellent Coligny for planting a Huguenot Colony in Brazil—which reached its final catastrophe only five years before the death of that illustrious man—no other attempts were made to introduce Protestantism into any part of South America, so far as we can learn, until the present century, save what was done by the Dutch in Guiana. With the exception of that small section of it, that entire continent was subject to the arbitrary sway of the monarchs of Spain and Portugal, who ruled its civil and political affairs by their viceroys and other governors, and to the Popes, who governed in Spiritual matters by their Bishops and Archbishops, their Vicars-general, and the heads of the various religious orders. The narrow views on the subject of commerce, which for three centuries prevailed, restricted the intercourse of South America to countries in the Old World, from which it was colonized. Even after its severance from Spain and Portugal, and the establishment of free governments, the Roman Catholic Bishops and the Jesuits struggled long and successfully to prevent the principle of religious liberty from gaining a foothold in any part of the continent.

At length progress began to be made. Brazil, by her excellent Constitution, (March 25th, 1824), led the way by laying down the principle that whilst the Roman Catholic religion is the religion of the State, all others are tolerated. The Argentine Confederation, New Granada, the Republic of Uruguay, and some others of the Spanish Republics, have made some progress in the right direction.

At an early day the British and Foreign Bible Society began to make efforts to introduce the Scriptures into South America, and the late Rev. Dr. Thompson, their excellent agent, made many tours in various parts of that Continent, as well as in Mexico and Central America in that behalf. His efforts in Mexico were quite successful, when we consider the many ob-

* For an interesting account of this early attempt to plant a noble French Protestant Colony in South America, we would refer the reader to the admirable book of the Rev. Messrs. Fletcher & Kidder, entitled: BRAZIL AND THE BRAZILLIANS, (Sheldon, Blakeman & Co., Publishers, New York.)

stacles which had to be encountered. The American Bible Society, at an early day after its formation, began to turn its attention to South America, and sent, from time to time, Spanish and Portuguese Bibles to merchants and other residents in the seaports, who were disposed to act as agents in their distribution.

In the summer of 1818, the subject of a Mission to South America began to be agitated among the students of the Theological Seminary in Princeton, N. J. At that period the question of our Government's acknowledging the independence of the South American Republics began to be a subject that excited universal interest, and called forth the noblest appeals from the late Mr. Clay and other American statesmen. It is not wonderful, therefore, that the duty of sending the Gospel to those countries which were beginning to try the experiment of republican government, should be felt in many hearts in our North American Union. Desiring to obtain some information respecting this interesting movement among the young men at Princeton, we recently addressed a note to the Right Reverend Bishop M'Ilvaine, of Ohio, who was a student in the institution at the time referred to. In reply, we received the following interesting letter.

"Cincinnati, March 20, 1861.

"Rev. and Dear Sir:

"I got home from a week's absence, last evening, and received yours of the 14th, which I have great pleasure in answering. You are quite right as to the Mission inquired about. I forget the name of the Missionary Society, but it was *the* only Foreign Missionary Society then existing, of the Presbyterian Church. I think it was called the New York Foreign Missionary Society. Zachariah Lewis, Esq., then of Brooklyn, was a leading layman in it, and, I believe, Treasurer. The Rev. Dr. Griffin, of New Jersey, was a prominent minister in it, and it was with him we corresponded. According, to my best recollection, it was resolved in the Board that a Mission of two persons should be sent to explore South America, with a view to ascertain central points and openings for the dissemination of the Scriptures, and also with a view to ulterior enterprises. Application was made to Drs. Alexander and Miller, those two most revered and beloved Professors, at that time, (the summer of 1818, I think) of the Princeton Theological Seminary, to get the recommendation of two students of the Seminary for the Mission. They thought that as Episcopacy was the Church-polity of all the Christianity professed in South America, it would help the Mission if one of them should be an Episcopalian. The present Bishop Johns and I, were two, and the only two, Episcopalians in the Seminary. He and the late Dr. Nevins were of the same class; Dr. Hodge of the same; my class was the next younger. We were all very intimate. I was the youngest of all—not more than between nineteen and twenty.

"The Professors recommended William Nevins and myself. We consented, looking to the Board for the wisdom of the measure. It has always seemed to me since, most strange that such a Mission should have been committed to agents so young and inexperienced. But the missionary work in the foreign field was then at its beginning, so far as this country is concerned. It is a specimen of how crude was the idea of what such young and raw hands could do, and how little the vast regions of South America were measured in the minds of the Board, and the difficulties of passing through them, and from one to the other, that the idea furnished us of what in general the

Board expected of us in point of length and breadth of our explorations, was that we should sail for Buenos Ayres, explore that *little* region, cross the Andes to Chili, get into Araucania (South) if possible; and after exploring, etc., in that space, make our way north into Peru and Bogota, (New Granada), look around there, over that *easily surveyed* and nice little bit of mountainous country, cross thence eastward into the countries lying on the Carribean Sea, explore them, and come home! All this by two boys almost! Well, we trusted the Board for the scheme, and thought only of what God would have us to do.

"During a vacation in the Seminary, we went to Philadelphia, and pursued the study of the Spanish language, expecting, every week, orders to sail. At last came a letter from Dr. Griffin, stating that news had beeen received that the Pampa Indians, inhabiting the plains on the east of the Andes, and subject to the same dominion as Buenos Ayres, had assembled in such force, and were committing such depredations, that the passage from the coast to the mountains, and thence across to Chili, was too unsafe to be attempted, and the Board had concluded to give up the expedition. Hence *we* gave it up, and returned to our studies at the Seminary,—soon after which my health failed me, and I left the Seminary, having completed only about eighteen months of the two years I had intended to spend there. The rest of my course was pursued at home, Burlington, N. J.

"I have always been most thankful that the Mission was not then prosecuted any further, or at any rate by us. We were too young, too inexperienced; the field was too large, too immature. My intercourse with Dr. Nevins was most intimate and affectionate till God took him to his rest.

"If these notes can serve you, please receive them with the respectful and affectionate regards of your brother in the Lord,

"Charles P. McIlvaine."

We have been furnished with a letter from the late Dr. Nevins, relating to that Mission, (addressed to Dr. Griffin) through the kindness of Dr. Sprague, of Albany; but that from Bishop McIlvaine so fully supplies all the information we needed, that we do not deem it necessary to give it. We will only say, that it displays those excellent qualities of heart, and that finelycultivated mind, which are so visible in all his writings, whether didactic or epistolary.

In the year 1823, the American Board of Commissioners for Foreign Missions, appointed the Rev. John C Brigham, (now the Rev. Dr. Brigham, Corresponding Secretary of the American Bible Society) and the late Rev. Theophilus Parvin, the former a student of Andover, the latter of Princeton, to make very nearly such a tour of exploration as had been projected by the New York Missionary Society in 1818. These brethren sailed to Buenos Ayres, where Mr. Parvin's health gave way, and Mr. Brigham, after devoting a year to the study of the Spanish language, was compelled to make the passage of the Pampas and the Andes alone. After exploring Chili, Peru, portions of what was then the Republic of Colombia, and Mexico, he returned to the United States in 1826, after an absence of three years. Mr. Parvin spent some years as a Missionary in Buenos Ayres, where he established a school, in the management of which he was aided for some time, and finally succeeded, by the Rev. Wm. Torrey, who

had also pursued his studies at Princeton, and returned to the United States.

In the autumn of 1827 the writer of this sketch was appointed by the Board of Directors of the American Bible Society to an agency in behalf of that excellent institution in South America. He accepted that appointment, and commenced making his preparations for embarking for Laguira, the seaport of Caraccas; the then Republic of Colombia, having been designated as the field of his labors. The Hon. Henry Clay, then Secretary of State, under the Presidency of John Quincy Adams, hearing of the projected mission, forwarded a letter of introduction to the distinguished men of Colombia, of whom Simon Bolivar, the "Liberator," as he was called, was the most prominent, in which he expressed his earnest conviction that the knowledge of the Sacred Scriptures constitutes the only true foundation of Republican Institutions. A similar letter was received from the Hon. De Witt Clinton. Also one from the late Governor Williamson, of New Jersey. But just as he was about to embark, the controversy about continuing to print the Apocrypha in the Spanish and other Bibles for Papal countries, sprung up in the Board of the Society; and when, after many months, it was decided his engagements in other directions did not permit him to accept the proffer of a renewed appointment.

The American Board projected a second exploring mission to South America, having in view to ascertain the condition of things among the inhabitants (mostly Pagans) in Patagonia. On this mission they sent the Rev. William Arms and the Rev. Titus Coan, who sailed from New York on the 14th of November, 1833, in a ship belonging to Silas E. Burrows, Esq., who generously gave them their passage to Buenos Ayres. Similar kindness they enjoyed among the merchants trading on the east coast of Patagonia, and on their return voyage from Patagonia to New Bedford, Mass., where they arrived on the 14th day of May, 1834, after an absence of just six months.

The mission of Messrs. Arms and Coan, (like that of Messrs. Brigham and Parvin, made ten years before,) was purely an exploring one. It was intended that they should visit the western coast of Patagonia, but they were unable to reach it. "The country which they saw,"—we use the language of the Rev. Dr. Anderson, to whose kindness we are indebted for the facts relating to these missions,— "was generally sterile, the inhabitants few, and the prospect of usefulness small. Both of these missions were strictly *exploring missions*, and in both cases the information obtained was not such as to justify the instituting of a permanent mission."

It may interest our readers to know that the Rev. Mr. Arms spoken of in the preceding paragraph, afterwards went to Borneo, but finally returned and settled in this country. The Rev. Mr. Coan afterwards went to the Sandwich Islands, and has labored with great success on the island of Hilo, where he has, it is believed, the largest mission-church, if indeed it may be called one church, in the world. The readers of this Magazine are not unacquainted with his name, for he has often, during the last ten years

forwarded handsome *donations* from his people, to aid the work of the Society in France and othe Papal countries.

In the year 1835, the Bishops of the Methodist Episcopal Church in this country, sent out, at the request of the Board of Managers of the Missionary Society of that Church, the Rev. F. E. Pitts to South America, to see in what cities, if in any, missions might be commenced with a reasonable prospect of success. This brother visited Rio de Janeiro, Monte Video, and Buenos Ayres, and especially recommended the first and last named places. In consequence of this, the Rev. Justin Spaulding sailed in the March following for Rio de Janeiro, where he labored in various ways to diffuse the Truth, both among foreigners and natives. In the autumn of 1837, the Rev. Daniel P. Kidder, (now the Rev. Dr. Kidder) was sent out to join Mr. Spaulding. Mr. Kidder soon acquired such a knowledge of the Portuguese that he was enabled to make tours for distributing the Scriptures and preaching in various directions, particularly in the northern provinces. In October, 1836, the Rev. John Dempster was sent to Buenos Ayres, where and at Monte Video, he labored for several years.

In this way, the Methodist Episcopal Church of our country were very fairly inaugurating what promised to be a most glorious mission in South America, and it is ever to be deplored that they allowed the financial embarrassments of 1840–'42 to compel them to recall those excellent men, and give up all their stations in that Continent, save that at Buenos Ayres, where they have a Missionary to this day, whose labors, we believe, are much more directed to the English-speaking population than to the natives of the city.

In 1845 the Rev. David Trumbull was sent by the Foreign Evangelical Society—the predecessor of the American and Foreign Christian Union,—to Valparaiso, in Chili, where he has continued ever since to labor in many ways for the advancement of the Gospel. Mr. Trumbull has a regularly organized church and an interesting congregation of English-speaking people. He was kindly received, on his arrival, by the Rev. Mr. Armstrong, the British Chaplain. For many years Mr. Trumbull was more or less aided by the societies just named.

In 1851, the Rev. J. C. Fletcher was sent, at the joint expense of the American and Foreign Christian Union and the American Seamen's Friend Society, to Rio de Janeiro, where he labored successfully for several years, but was compelled to return by the failure of Mrs. Fletcher's health. Mr. Fletcher has twice revisited Brazil, and made extensive tours in it for the Bible cause and other important objects. In conjunction with the Rev. Dr. Kidder, he prepared the excellent work on "Brazil and the Brazillians," of which we have elsewhere spoken.

Some years later, the Rev. D. V. Collins was sent to Rio de Janeiro by the American and Foreign Christian Union, who afterwards spent some time in Monte Video and Buenos Ayres, and crossing the Andes, visited Valparaiso, Lima, several cities of Mexico, and returned by way of the Sand-

wich Islands, Japan, China, India, etc., having thus made the tour of the world.

Some eight or ten years ago, a Captain Gardiner, and a little company of devoted missionaries attempted to form a Christian Mission in Patagonia, on the north side of the Straits of Magellan. But the Mission was broken up, and the most of the persons engaged in it met with a cruel death at the hands of the savages of the vicinity. We have seldom read a more heart rending story than that of this unfortunate Mission. There has been some talk in England of renewing the attempt to plant a Mission in this inhospitable region ; but we know not whether anything has been actually resolved upon.

In March, 1853, the Rev. M. A. Williams sailed for Valparaiso, where he established a select grammar school, which he conducted for several years, on evangelical principles ; but the opposition of the Jesuits becoming at length too great for the longer continuance of his labors with a reasonable prospect of success, he went to California.

About this period the American Seamen's Friend Society sustained a chaplain (the Rev Mr. Rowell) at Panama for some years, and have since rendered occasional aid in the same way at Aspinwall.

In 1854 or '55, the Board for Foreign Missions of the General Assembly of the Presbyterian Church, sent the Rev. Mr. Pratt to labor at Bogota, the Capital of New Granada, and afterwards sent the Rev Mr. Sharp, and more recently Rev. Mr. McLaren, to labor in the same country. The death of the Rev. Mr. Sharp, within the last few months, is a great loss to this promising Mission.

The same Board has sent the Rev. Mr. Simonton, and since, the Rev. Mr. Blackford to Brazil, who have made a good beginning in their Mission. They are about sending a third missionary. The French Mission which the Board maintained for some years at Buenos Ayres has been discontinued.

The Southern Baptist Convention recently sent the Rev. Mr. Bowen, who formerly labored in Western Africa, to Rio de Janeiro, but his health having failed he has been compelled to return home.

An excellent minister from Scotland, whom we may not name, is quietly prosecuting his labors in Brazil with good success.

The American Church Missionary Society, (of the Episcopal Church) has recently commenced a Mission at Para, in Brazil.

The American and Foreign Christian Union and the American Seamen's Friend Society, a few months ago, united in sending the Rev. N. P. Gilbert to Callao (the seaport of Lima) in Peru, where he has commenced his labors as chaplain to the American and British seamen, and missionary to the stationary population, native and foreign. The Rev. Mr. Swaney, whom the latter Society formerly supported at that place, now labors in the Chincha Islands, off the coast of Peru.

The Methodist Church South, have projected a mission to Carthagena and other points in New Granada.

And finally, the American and Foreign Christian Union has within a

few weeks sent (he sailed on the 12th of March) the Rev. Ramon Monsalvatge to labor as a missionary among the natives and the French-speaking foreign population at Panama. Mr. M. labored from 1854 to '59 as a missionary in Venezuela and New Granada.

Such is the notice of South America, and of the attempts which have been made to spread the Protestant Religion in that Continent, which we have been able to prepare. We dare not say that it is complete; yet we believe that it includes every item of any considerable importance. We are not able to state the number of British chaplains in the chief seaboard cities of South America. We know that there are such chaplains at Rio de Janeiro, Monte Video, Buenos Ayres, and Valparaiso—but whether there are at Lima, Bahia, Caraccas, Pernambuco, and Para, we are not confident.

REV. MR. MONSALVATGE'S FAREWELL ADDRESS.

[At a Farewell Meeting held in the Rev. Dr. Parker's Church, March 10th, of which we gave some notice in our last CHRISTIAN WORLD, the Rev. Mr. Monsalvatge delivered the following address *in French*, which was interpreted by the Cor. Secretary. Our readers will be interested in it.]

DEAR BRETHREN AND SISTERS IN JESUS CHRIST:

At the time when I was set apart to the Holy ministry, the Rev. Dr. Baird took for the text of the charge which he delivered to me, this exhortation of the apostle: "*Preach the Word.*" He reminded me that the preaching of the Word is the beginning, the middle, and the end of the Gospel ministry; and to enforce this truth, he recalled this other language of the apostle: "Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; endure afflictions, make full proof of thy ministry." Such was the brief summary of my duties which I heard on that occasion from the lips of Dr. Baird.

Since that memorable day I have endeavored to maintain vividly the impression so faithfully made respecting the work to which I have dedicated my life. I have been called to preach the Word both in the pulpit and out of the pulpit; in my own house and in the homes of others; in public and in private: whenever and wherever I may find souls that will hear. The Lord has also taught me that I am bound to preach in all the various offices of my ministry. Thus, to baptize, does not signify merely the sprinkling of a few drops of water upon the head—no. it is also to "*Preach the Word,*" which declares that we are defiled with sin, and need to be purified by the Holy Spirit. To administer the Lord's Supper, is not alone to distribute the elements of bread and wine, but also to "*Preach the Word,*" which declares that Christ hath died to atone for the sins of whosoever believeth in Him. To perform the rites of marriage is not to read the service merely, but also to "*Preach the Word,*" which declares that Christ is

the Spouse of the Church, and that we can find happiness in that relation only in following His example of devotion and affection. To bury the dead, it is not enough to walk in procession with afflicted relatives and friends to the grave—it is also to "*Preach the Word*," which declares that Jesus Christ is the Resurrection and the Life.

I may here observe that my work has been rather a missionary than a pastoral work ; for the flock must be sought out and gathered before they can be led into green pastures. It has been my duty to labor to dispel the prejudices of my Spanish countrymen, who believe that baptism renders a man a Christian; that to administer the communion is to convey to the communicant the body, blood, soul and divinity of the Lord Jesus Christ ; that to celebrate a marriage is to ensure the earthly happiness of the parties. The Spaniards, more than any other Papists, believe that to accompany a corpse to the grave-yard, will abridge the sufferings of the soul of the departed, already in purgatory.

But in order to efface from the minds of my countrymen these doctrines of the Pope, and to instil in their hearts the teachings of Christ, there will be obstacles for me to overcome, and persecutions to endure as in times past.

The Foreign Evangelical Society of New York sustained me during the years 1845–6–7, at Oran, in Algeria. I there established a school on evangelical principles. I distributed during that period three large boxes full of Bibles and religious tracts. In this work I met with success, but was not free from persecutions and interruptions. Upon my visit to that place, a short time since, after an absence of years, I found the fruits of my labors still visible in the lives of many Spaniards who profess to have arrived at the knowledge of the Gospel ; of whom there are about two hundred at present in the town of Oran, and about five hundred in the adjacent country.

In 1847, the Society already named recalled me, and sent me to Texas, where I remained for five years, laboring in the towns of San Antonio and Brownsville. At San Antonio there was at that time only an English School, under the direction of the Rev. Mr. McAuley. I opened another for the Spaniards, and established evangelical worship. The Roman Catholic curate, Rev. P. Calvo, having failed in all his attempts to frustrate my labors, appealed to the Bishop of Galveston, who had recourse to the Pope ; who forthwith sent out an Irish priest, a graduate of Maynooth, well informed and upright. He began to oppose me by starting an academy, in which he gathered together the Spanish youth of San Antonio. The cholera of 1849, which removed from me my beloved companion, promoted his object, for it occasioned my departure. Notwithstanding, it is to the Foreign Evangelical Society that the people of San Antonio are indebted for their present privileges of instruction; for had I not opened a Protestant school there, Rome would never have started one of her own ; since she always prefers total to partial blindness.

From San Antonio I proceeded to Brownsville, where, in endeavoring

to establish on a firm basis a school for gospel instruction, I was obliged to meet and discomfit a French priest, and subsequently another, a Spaniard. I was followed in this field of labor by Miss Melinda Rankin, who is still at that post, and who has met with good success.

In 1854 I accepted a Bible agency to Venezuela. Whilst there, I distributed more than a thousand copies of the Bible and the New Testament, after having beheld the triumph of the Gospel in a public discussion lasting two days, which I sustained with two Capuchin friars, once my fellow monks in a convent in Spain.

I next removed to New Granada, and resided four years at Carthagena, supported and directed by a benevolent Christian gentleman of New York. In that town I distributed a large quantity of religious books, and opened a school, which soon numbered eighty scholars. I also started evangelical worship, and had the pleasure of drawing together every Sabbath some 400 persons To give some idea of the favorable reception which New Granada gave to the Reformed Faith, I may state that having proposed to provide a cemetery for Protestants, who had until then been without a burying ground, and who being refused by the priests a resting place in the common grave-yard, were generally interred during the night on the beach, I succeeded in collecting among the inhabitants of Carthagena the sum of money requisite to purchase and prepare the ground, as well as to buy a hearse ; and this sum I left under the joint care of the American, English and French consuls.

The Pope, being informed of the progress making by the Reformed Faith in New Granada, sent from Rome to Carthagena two Jesuits, and a Carmelite friar, for the purpose of endeavoring to accomplish what the native clergy in their ignorance, wretchedness, and immorality, could not attempt. To encounter successfully these three adversaries,—who, I may say in passing, would never accept any challenge to public discussion, contenting themselves with preaching against Protestantism, and lavishly distributing money and presents—I should have needed a salary which would enable me to give as freely as they, and to publish my discourses. When, furthermore, it came to pass that General Ospina, the leader of the Jesuit party, gained the political ascendency, I saw with regret that I must leave New Granada ; and went to visit the Spanish converts at Oran, in Algeria, who after my departure had been taught by the excellent Sanchez ; whom it had been my happiness to lead to the knowledge of the truth, and who is now pastor of a Wesleyan Spanish Church at Gibraltar.*

Shortly after I had become settled at Oran, there arrived five Spanish Jesuits, who, for six weeks consecutively preached against me and my mission. They succeeded in this, that the French government refused to grant me a colporteur's license, and permission to open an evangelical school. As I have already stated, I feel myself called rather to a missionary than to purely pastoral labor ; and thinking that I ought not to give

* In this mission I was still supported by my New York friend and benefactor.

my time wholly to preaching to converts, but ought in preference preach to those who are still destitute of a knowledge of the truth, I determined to return to the United States, hoping thence to be sent to some Spanish colony, where I might be enabled to accomplish the missionary work without hindrance on the part of an unfriendly government.

On my way I visited Gibraltar, where there are three Spanish Protestant churches. The largest of these is the Episcopal, numbering some five hundred members ; next comes the Presbyterian, with about three hundred; and then the Methodist with about two hundred members. The Rev. Francisco Ruet, pastor of the Presbyterian church, and the Rev. Pablo Sanchez, of the Methodist, are in communication with several localities in Spain ; and they assure me that there are thousands of Spaniards in the Peninsula, who are only waiting for freedom of worship to avow themselves Protestants, and to meet in public, as they do in secret already, to study God's Word.

You see then, my brethren, that Spain, fanatical and blood-thirsty Spain, has not remained insensible to the influence of divine grace. Many hundreds of Spaniards, it is to be hoped, have already been gained over to the Gospel. Soon my native land will follow the example of Italy and open her doors to the Truth. Meanwhile, let your sympathy and co-operation be given to the AMERICAN AND FOREIGN CHRISTIAN UNION ; that this Society may be enabled to send forth and sustain missionaries in those places which are already prepared to receive us. Pray that the Lord may be pleased to accompany our preaching with His Holy Spirit, so that it may tend to the spreading of His Kingdom.

The United States and England are two beacons which God has set up and lighted to illumine those who are in darkness ; not, as some pretend, to introduce confusion and anarchy among the nations. You are no revolutionists, aiming at the overthrow of established governments. The tranquility and public order which reign in England, and will soon, let us hope, be restored as in the past to this happy country, plainly declares that Protestantism is the religion of Peace. No ! it is not Protestantism which has propagated despotism and terror. It is not that which has so wearied the people of Rome with the Papal denomination, that on the very day when the French army shall leave Rome by one gate, it will be necessary for the Pope to escape by another. It is not Protestantism which has so well taught Francis II. the art of mis-governing Naples, that his administration has become an impossibility It is not Protestanism which has made of my own country the periodical scene of revolutions, and has transformed the scepter of Charles the Fifth into a brittle reed. It is not Protestantism that has impoverished South America, where governments succeed each other from day to day. Protestantism it is, however, which sends forth its missionaries to the nations with the command : " Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's !"

BELGIUM.

We have great pleasure in laying before our readers the following highly interesting letter from the Rev. Mr. Anet, of the Belgian Evangelical Society. It will furnish some idea of the Missionary operations of that society, and the signal blessing of the Almighty with which they have been attended :

"Brussels, February 19, 1861.

"Rev. Dr. Baird.

"Dear and Honored Sir:—I hasten to answer the request you make of me, to send you news of the work confided to us for your interesting Christian World. First of all I thank you for the sympathizing article which you have inserted in the number of this month, respecting the Belgian Evangelical Society. It is easily perceived that you have visited the places yourself to gather the basis of your information.

"Blessed be God, the work of evangelization in this country continues to advance. In the churches, piety, zeal and activity are developing, much less, doubtless, than they ought; still we ought to recognize with gratitude the blessing of the Lord. Our publications, as well as the Sacred Scriptures, are more and more spreading and penetrating all classes of society. A host of prejudices have been dissipated. The Gospel is better known and better appreciated, and a great number of facts which the Lord has accomplished through the instrumentality of our Society have produced a deep and salutary impression. Doors are still opening, and the necessities that arise call imperatively for new workmen. We hope that the Head of the church will raise them up, and will at the same time furnish us the means of supporting them.

"Here are a few very recent incidents, which I glean from two of our less important stations. They will, I trust, serve to give an idea of the progress of the work.

THE BISHOP'S GRAND-NIECE CONVERTED.

"About eighteen months ago we founded a station and appointed a pastor to labor in a district much given to manufacturing, named *le Centre.* On the 9th of April, of last year, we opened a small chapel; for, up to that time, meetings were held in private houses, as is still the case in the out-stations attached. A lady, the mother of a family of children, who was a grand-niece of a Roman Catholic bishop, attended the dedication service. The Gospel had already made some impression on her soul. Since then she has not ceased attending our worship, but has busily and seriously studied her New Testament, and read our religious tracts. She has withdrawn her children from the Romish schools, and entirely broken off connexion with her former church. Her husband, who was quite indifferent to the subject of religion, did not interfere with her. This conversion made a great noise; *first*, because this lady had many relatives among the clergy; *secondly*, because the family is large and exerts considerable influence; and *lastly*, because she has a decided and energetic character. Most educated persons of the place visit her house, and whoever spends a few minutes there must meet the question of religion. She addresses to each, with surprising frankness, serious appeals which seem to have already borne some fruit. Some infidels, among others, who at first rallied her on her new convictions, and her zeal for proselytism, in the end procured for themselves the Gospel and religious writings for the purpose of reading them. This conversion bears, moreover, the marks of a work of the Holy Ghost. Here is a proof among many others. About three weeks ago, one of her relatives died. She was present at the funeral, but she refused to

take any part in the ceremony called "the Offering" (*Offrande*), because she would have been obliged to kiss the rosary in token of adoration. All the relatives were very indignant at her conduct, but especially one of her cousins, a Romish priest, who on this account asked for an interview with her. She gladly accepted the priest's proposition; but the priest, on reflection, judged it most prudent not to go to her house. The very day fixed for the interview, the priest met some of this lady's children, and questioned them about the alteration that had occurred in their mother. Among other things he said to them: 'Well, has your mother then decidedly changed?' The eldest child, who is a young man unfortunately quite frivolous, answered: 'Oh, as for changing,—mother is so much changed, that she can scarcely be recognised as the same person." Then he enumerated some facts that fully attested that the moral and religious change effected in his mother was deep and striking. The priest then added, lowering his voice, 'She has not then changed in name alone!' To render his observation intelligible, I must say that it is generally acknowledged by the community, that the Roman Catholics who become Protestants change their conduct and lives, not only their name.

THE COLPORTEUR AND THE SHOE-MAKER.

"A Colporteur labors in this district. He is a simple and pious young man, who knows the way of salvation sufficiently to be able to point it out to the ignorant. He goes from house to house, offering the Bible, and religious books and tracts, and wherever he is allowed to do so, he reads from the Scriptures and prays. There is thus an opportunity every day to sow the heavenly seed in many houses. His labor is not in vain. I will give you, in proof, one or two examples taken among many. In traversing a small town of the neighborhood, he entered the shop of a shoemaker, and offered to him the New Testament. 'That is a bad book!' said the shoemaker—'Have you read it, sir?' answered the Colporteur. 'No, but I believe it to be so.' 'But,' replied the Colporteur, 'if, before having examined your goods, I should say, 'Your shoes are bad,' my assertion would prove nothing. Allow me then to read to you a passage in this book, in order that you may judge whether it be good or bad.'. The shoemaker consented, although with some reluctance. The Colporteur reads from the New Testament; and when he has stopped, the shopkeeper eagerly buys the volume, while thanking the Colporteur.

THE GOSPEL-LEAVEN AMONG THE WEALTHY.

"As he presents himself at every door, he is sometimes introduced into opulent mansions. Thus it happened that he met two ladies, wives of extensive manufacturers. They first obtained the New Testament; then some controversial tracts; then again some religious stories; and a few weeks since, one of them said to the Colporteur: 'Give me tracts or books that speak of salvation.' She chose among others the pamphlet of Alexander Hull, 'Come to Jesus.' One of these ladies falling sick, the Colporteur visits her by her request, and at each visit reads a portion of the Gospel, which forms the subject of a serious conversation, and is closed with a prayer. She loves these *pastoral* visits of a Colporteur: but she does not as yet dare to accept those of a pastor."

FROM DARKNESS INTO MARVELOUS LIGHT.

The letter of Mr. Anet gives us in conclusion an account of the religious struggles of a former Roman Catholic monk, in his progress from the darkness of nature to the marvelous light of the Gospel. Our space,

however, permits us to give only a few extracts which will sufficiently indicate the difficulties of a moral, as a well as of a physical character, environing the soul awakened to a sense of its sinfulness, but constrained by the toils of a corrupt Christianity.

"You are acquainted with the city of L., celebrated for its Roman Catholic university. The small church, which, with God's grace, we have been enabled to form there, continues to grow in a gradual manner, but yet its progress is sensible. Within six months, the Lord has effected a remarkable conversion. Here is the account given me by the pastor:

"It was at the beginning of September last that I held my first interview with a young man whom I had already perceived several times at our meetings to be very attentive, and looking up the passages which I explained in his Bible. I felt a strong desire to make his acquaintance; but I did not succeed, for he always left the chapel before the end of service, so as to return to the barracks before the prescribed hour. One evening he came to see me, and when I asked him what he desired, he replied, 'Oh, Sir, give me counsel! Tell me what I must do, for since I have heard you preach the Gospel, I find myself in a new world. Tell me more of the Gospel?' My heart leaped with joy at the hearing of these words. In order the better to know his necessities, I asked him for some explanations, and this is what he told me:

"I am the son of parents devotedly attached to the Church of Rome, living at R——. I was always engrossed with the salvation of my soul. From earliest youth I sought that salvation in the practices of the Romish Church. A profession or trade seemed to me too worldly, and so I esteemed myself happy, when, by the intervention of my *curé*, I was admitted into the small seminary of M——, and I caught a glimpse, as I thought, of the possibility of entering the clergy. At the end of two years I was sufficiently advanced to be received into a large seminary. My joy was indescribable when I was clothed with the monastic habit, and received in the convent of our Lady of Mercy, at A——."

The young monk now supposed his eternal salvation secured, but he was soon undeceived. He was still a slave to the fear of death. To avoid what he believed to be suggestions of Satan, he betook himself to new austerities, and lacerated his body so unsparingly that his example was quoted habitually in the convent as a model of piety. Soon he was entrusted with the religious instruction in a boarding-school of boys. It was just here that the suspicion entered his mind that these doctrines were not the simple truth.

"I found myself weighed down under a great load of distress, especially when I remembered those words of the Lord, which I had once read in one of the Gospels: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.'"

Soon the young monk's meditations led him to depart in some particulars from the catechism of the Church of Rome. As soon as the father-director learned this fact from the pupils, he subjected the monk to a severe reprimand, and prescribed penance, hoping, no doubt, thus to dissipate his doubts. He submitted patiently, but his distress did not diminish; and when again an attempt was made to induce him to take charge of the

religious instruction of children, he plainly declared his inability to teach according to the commands of the Romish Church.

"I was convinced," he says, "that all these practices and all these works according to the flesh, could not save our immortal souls. These convictions, together with the ardent desire of finding the peace of my soul, which the convent could not give me, brought me to the decision to put off the monastic costume which I had accepted as a pledge of eternal safety. The great difficulty I then experienced was to find a livelihood without trade or protection. I was compelled to join the army, in which I have now been for five months. What I heard respecting the evangelical church here, determined me to come and listen to your preaching. I cannot tell you, sir, the effect which your words respecting faith and the merits of the Lamb of God produced upon my soul. I now know what that means: 'Jesus is the Lamb of God that taketh away the sins of the world.'"

We regret our inability to give in greater detail the history of this interesting case of conversion. Referring to the state of the finances of the Society respecting whose operations he writes, Mr. Anet says:

"At this moment our deficiency amounts to about 20,000 francs, about ($4,000); and to enable us to meet our engagements from now until the 31st of March next, we need at least 15,000 francs (about $3,000) more. You know we are poor, and it is with great difficulty that we obtain advances. Doubtless we have confidence that the Lord will not forsake us; that he will deliver us once more. Still we find it difficult to free ourselves from the uneasiness caused by the financial crisis that has already lasted quite a long time. If you ask what is the cause of our embarrassment, I would answer that, on the one hand, it is due to the enlargement of our field of labor, and on the other to the very sensible diminution in the subsidy formerly granted to us by two of the societies with which we had official relations. One of these two societies is the American and Foreign Christian Union; during the last year or two, it has sent us only 1,270 francs ($250). I say this not in the way of complaint towards your honorable Committee, whose feelings of generous sympathy we are well acquainted with, but solely to inform you of the causes of our financial trouble.

"Accept, dear and honored brother, the most affectionate salutations of your devoted servant in Christ,

"Leonard Anet."

FRANCE.

[The following letter from the Rev. Dr. McClintock will be read with much interest.]

Paris, March 4th, 1861.

The decree of 24th November, by which the Emperor so greatly enlarged the powers of the French Chambers, is already producing abundant fruit. France is ringing with the echoes of the recent debates in the Senate, and especially with the great speech of Prince Napoleon on the Italian question, in answer to the Marquis de la Rochejaquelin. It has

been the fashion to decry the Prince ; every one has thought himself at liberty to laugh at *Plon-Plon*, as the wits of Paris nicknamed him. But in the private circle of his friends he has been better appreciated ; indeed, few men have had greater reputation for wit and promptitude of repartee. Still no one has given him credit for the power of copious and vigorous eloquence which he displayed the other day. Friends and enemies were alike astonished at the really magnificent speech by which he held the Senate thoroughly under his hand for four full hours.

It is not simply, or chiefly, however, the bearing of this speech upon the personal character and reputation of the Prince Napoleon that gives it so prominent a place in the public interest. Nor is it considered simply as a powerful, if not irrefutable, vindication of the policy of the Emperor, of the English alliance, and of the great principle of Italian unity. In all these respects it has its value. But its chief importance lies in its frank revelation of the sentiments of a large section of the supporters of the Empire, if not of the Emperor himself, on the subject of the temporal power of the Pope. "Without stopping to inquire," said the Prince, "whether a national Church would not better satisfy me than a foreign Church, I declare that, even for the reasons given me by M. de la Rochejaquelin, I desire a total separation of the spiritual from the temporal power, and am anxious to see the spiritual sovereignty independent of any temporal power."

But what is the Pope to do ? Where is he to have the seat of his spiritual sovereignty ? You will remember the "Rome and a garden" to which the famous pamphlet of last year (*Le Pape et le Congrès*) delegated his Holiness. The Prince circumscribes the limit still more closely, and adopts a plan proposed some time ago in Italy, and set forth also by Dr. Burgess, of London, in a recent pamphlet. "Cast your eyes," said the Prince, "upon a plan of Rome, and you will see how singular a division nature herself has made. On the right bank of the river you see the Catholic city, the Vatican, the Cathedral of St. Peter ; while on the left you behold the city of the ancient Cæsars, Mount Aventine, and the grand monuments of Imperial Rome. On the right bank is the Rome in whose precincts Catholicism has domiciled herself. It is possible to convince the Pope that here are, and ought to be, the limits of his sovereignty."

The entire speech is, in substance, a declaration that the temporal power of the Pope is at an end, and that France cannot be compelled, even by the united efforts of all her Bishops, to restore it.

The recent action of the government in summoning the Bishop of Poitiers before the Council of State is another significant fact. The "mandements" and "pastorals" of the Bishops have been bitter and severe enough in all conscience for a year past, in treating of the relations between the Papacy and France ; but the Bishop of Poitiers has capped the climax. In a recent pastoral, he draws a long and elaborate parallel between the French Emperor and Pontius Pilate ! In Protestant minds, the blasphemy of this comparison is even greater than its political audacity ; but Roman Catholics, accustomed to consider the Pope as the

representation of Christ on earth do not so regard it. In charity, I believe that the Bishop meant no disparagement to the blessed Savior. But the political fault remains. The government has been long suffering, indeed, under Episcopal assaults ; but there is a limit, it seems, even to Imperial forbearance ; the last feather breaks the camel's back. What penalty the Council of State will inflict remains to be seen; it will doubtless be as mild as possible ; but *any* punishment, it is thought, will be enough to convince the Bishops that the Emperor is no longer to be trifled with.

It is certain that, for the present, there is a fierce fight going on between the Prelates and the Emperor. They cannot forgive him Magenta and Solferino. The brilliant victories which opened the way for Victor Emanuel to the throne of a United Italy, at the same time established the Emperor immoveably upon the throne of France. In both these aspects the Papal party mourn over those fatal victories ; a United Italy means the destruction of the temporal power of the Pope ; and a Napoleon dynasty settled in France, cuts off forever the hope of restoring the Bourbons. But the Bourbons are the natural and historical allies of the Pope ; and the Papal party in France, can be nothing else, in politics, but legitimists.

The issue cannot be doubtful. The Emperor, supported as he now is by the liberal party in France, is too strong for the Bourbons ; too strong for the Papal party. But neither he, nor the priests, I think, will push matters to extremes. The question of the "temporal power" will be given up for the *time ;* and all will apparently go on with the old harmony.

The debates in the Senate bring out in strong relief the hatred of the ultramontane party for England. In the eyes their English alliance is a shame and a disgrace ; and if the reins of power were by any accident to fall into their hands, there is little doubt but that they would plunge France at once into a war with England, form a close alliance with Austria, and endeavor to restore the *status quo* in Italy. The Emperor, on the other hand, and with him the vast majority of the mercantile and industrious classes of France, are determined to maintain the English alliance, as the only sure guarantee for the long peace which is necessary for the development of the manufactures and commerce of France. In view of this antagonism, the American troubles, which are seriously lamented in England, and by the French government, are, it is said, welcomed and rejoiced over by the legitimists, simply because it is hoped that England may be embarrassed by a failure in the supply of cotton !

In Protestant circles, and, indeed, in Roman Catholic ones as well, there has been a profound feeling awakened by the recent pamphlet of M. St. Hilaire, Professor of History, at the Sorbonne. Its title is "*Ce qu'l faut à la France,*" ("What France Needs.") It is published in full in the February number of the *Revue Chrétienne,* and you will no doubt have seen it before this letter can reach you. It gives a rapid but brilliant sketch of the religious history of France from the time of Clovis to the present

day under five heads, which of themselves suffice to indicate the keen analytical power of the survey. They are, 1. *Militant Piety: the Crusades*, from Clovis to the death of St. Louis ; 2. *Monkery, and the National Strife with the Pope ;* from St. Louis to the Pragmatic Sanction of Charles VII ; 3. *Concordat and the Reformation :* from the time of Francis I. to Richelieu ; 4. *Jansenism and the Revocation of the Edict of Nantes :* from Richelieu to the death of Louis XIV.; 5. *France without God* : from the death of Louis XIV. to the present day. From the terrible Godlessness into which France has fallen there is but one mode of escape. She must return to God ; she must accept the Gospel. "But the Gospel—is it Protestantism ?" In answer to this St. Hilaire replies—"It is not for us, but for France, to judge and answer for herself. *In the Gospel itself she will find the true answer.*"

M. St. Hilaire's reputation as a writer and a lecturer will give great circulation to the pamphlet ; and in the present state of the French mind, agitated as it is by the discussion of the temporal power of the Pope, it will find multitudes of Roman Catholic readers.

In the bosom of the *Reformed Church*, the conflict about Rationalism still rages. Compromise is declared to be out of the question ; one side or the other must give way. But no one expects a speedy solution of the difficulty ; in the absence of synodical authority there can be no decision reached except through the action of individual Churches and consistories, and then the decision can only be a moral one. The tendency of the strife is to produce dissatisfaction, especially among the evangelical ministers, with the union of Church and State, the evils of which are signally manifest in the inability of the Church to deal with so vital a question as this defection of her pastors from the faith of the Gospel. Aspirations for freedom, and for the truth which alone brings freedom, caused the separation of 1848, and the formation of the "Union of the Evangelical Churches of France ;" and these aspirations are now, it is thought, leading many minds among the Reformed clergy in the same direction.

I am happy to be able to report continued prosperity in the American Chapel. The troubles at home have taken many of our people across the water ; yet our congregations continue to be very good. I had the great happiness to take into church fellowship, last week, the daughter of one of your friends in New York, one of the best and most active Christians of your city. It rejoiced my heart, and that of many others, to see her partaking of her first communion last Sunday.

Yours affectionately, J. McClintock.

SOUTH AMERICA.

We have letters from the Rev. N. P. Gilbert, who labors in the service of the American and Foreign Christian Union, and the American's Friend Society, dated at Callao, (Peru), February 28th 1861.

Mr. Gilbert has commenced his labors at that city, which is the seaport of Lima, (distant seven miles), with much encouragement. Callao has a population of twenty thousands souls, among whom are many English and Americans, Germans and Italians—the last named are quite numerous also in the city of Lima.

At present Mr. Gilbert's labors, so far as the permanent inhabitants are concerned, are confined to the foreign population. In the meanwhile he is applying himself diligently to the Spanish language, in the hope of being able in due time to labor among the natives of the country. His meetings are well attended. In the Sabbath-school there are fifteen youths. The mother of one of the scholars is a Roman Catholic, but she is desirous of having her child brought up in the knowledge of the Word of God. She has requested Mr. Gilbert to baptize her child. Mr. Gilbert has baptized two other children whose parents (German and Italian) were Roman Catholics.

Mr. Gilbert calls for many copies of the Scriptures and tracts in the Italian language, for the numerous Italians in Callao and Lima. He must have them without delay. We were not aware that there are so many Italians in those cities. Mr. Gilbert thinks them the most hopeful of all the foreign population.

On the whole, Mr. Gilbert is encouraged in his work, and seems to have fairly gotten hold of it. At the date of his letter he had been a little more than two months at Callao.

THE SOCIETY'S WORK IN OUR OWN COUNTRY.

We have received the usual monthly reports from our Missionaries in various parts of our country. They contain many items of interest; but we have not room for them in the present number, by reason of the unusually large amount of matter relating to the Foreign Field which we deem it important to lay before our readers. The Home Field will receive a larger notice than ordinary in our next.

MISSIONARY INTELLIGENCE.

ITALY.

From no part of the world do we receive more cheering intelligence than from Italy. Chapels are opening in many cities in the northern and central parts of the country. We can count no less than twenty cities and considerable towns where the Word of God is regularly preached, in chapels and churches, to congregations of from thirty or forty persons up to several hundred. And all this in the Italian language, with two or three exceptions, in which the German and French are used. Good books are printing at Turin, and still more at Florence; more than fifty colporteurs are at work in all parts of

Italy, excepting Venetia, and what remains to the Pope of the former "Patrimony of St. Peter." The Rev. Dr. Stewart, of Leghorn, has twelve colporteurs under his direction, and derives the money to support them from friends in Scotland. We hope that the AMERICAN AND FOREIGN CHRISTIAN UNION will be able soon to increase its present number of laborers Italy to at least a dozen or fifteen.

TURKEY.

The week of prayer in January, was observed at Aintab and Marash, two of the stations of the American Board in Northern Syria, with great interest. At the former, the meetings held early in the morning and at 4 P. M., were attended by congregations of four hundred persons at the beginning, and reaching eight hundred before the close. At Marash the average attendance was above five hundred. A new impulse was given in each place to the work of evangelization. Dr. Schneider reports an addition of seventeen to the Aintab Church at their January communion, and regular Sabbath congregations of between nine hundred and one thousand. Mr. White writes from Marash: "God is pouring out His Spirit here. There is much inquiry among Armenians and Catholics. The congregation yesterday (Feb. 10) was more than nine hundred. From twenty to fifty new hearers are seen every Sabbath. A priest's son, who has been an active opposer, has become a Protestant. The priest has no one to help him, and his church is shut. The poor old man wept much."

CONSTANTINOPLE.

More than four times the number of volumes were issued in 1860, from the depository of the American Bible Society in Constantinople, than in the previous year. Three men labored during the whole year, and nine during a part of it, to circulate them. Mr. Bliss writes: "The word of Life in fifteen different languages has been offered by them to thousands in Bulgaria, Bithynia, Galatia, Phrygia, Cappadocia, Mesopotamia, and parts of Palestine. Some of these brethren have sold large numbers of the Scriptures. The work of others has been pioneering—exploring regions hitherto unvisited by missionary or colporteur. The sales of the latter have been small, but they have been permitted to hold up the Bible before the eyes of men, read from it in their hearing, tell of its value, and urge them to accept of it as the gift of God to reveal to them the way of life. They report that they have almost uniformly met with favor from the common people, but invariably opposition from the ecclesiastics."

Mr. Meriam reports the sending out of a helper as a preacher and book-pedlar from Philippopolis among the Bulgarians. The higher clergy, who are Greeks, sought in every way to thwart him; but almost everywhere, the native Bulgarian priests and the people received him cordially, and eagerly procured his books.

THE NESTORIANS.

Mar Shimon, the patriarch, is dead. His rule has been long and troubled; he was an opposer of the mission to the extent of his ability for the last years of his life. His brother, Dea. Isaac, is evangelical, and a valuable helper. The successor to the patri-

archate is a mere lad, of no decided character.

The mountain tribes resist the determined assaults of the Papists, and listen attentively to the Gospel.

SYRIA.

The station-reports for 1860 give a distressing picture of the desolation which has come upon that land. Beirut, Abeih, Sak el Gharb, B'hamdun and Tripoli have been occupied without interruption. Sidon is resumed. Homs and Deir el Komr remain forsaken — the latter destroyed. No American missionary has been injured. Two church members, and five or six other Protestants, were killed at Hasbeiya. No other native Protestants are known to have lost their lives in Syria. The people generally are hardened under their calamities, but seem to be more favorably affected. The gathering of the people at Beirut and Sidon has given the missionaries larger congregations than ever before ; and multitudes from remote places have come for the first time into contact with the Gospel. Several admissions were expected to take place at the next communion to the Beirut church; and in Sidon the aspect of things is promising.

WESTERN AFRICA.

Mr. Bushnell has a class of ten or twelve candidates for baptism at the Gaboon. The meetings of the "week of prayer" are spoken of as having been interesting, and the writer is encouraged to labor on in that dark land.

CORISCO.

The Presbyterian Mission on the island of Corisco, bids fair to do great good. A boarding-school of thirty young men and women from tribes that occupy the main land, is training up those who will do much to impart the Gospel to their countrymen. Already several native preachers and teachers have gone forth from the mission, some of whom are laboring fifty miles distant on the main land. The members of the school have a prayer-meeting, that is well attended, at half-past six, P. M. The noon-day prayer-meeting, which has been long kept up, is well attended. Some of the *natives* occasionally attend.

CAPE OF GOOD HOPE.

The "Wesleyan Missionary Notices" for March, contain an interesting letter from the Rev. Mr. Barber, who preaches at a mission station at *Diep River*, and to another at *Wynberg*, in the vicinity of the "Cape." There are more than fifty members in the church at the former place. In both the Gospel has achieved some striking victories We wish that we could give Mr. Barber's letter, so interesting is it. The poor converts at Diep River hope to raise £30 this year. Some of them gather wild honey and sell it ; some keep "missionary hens," which yield a handsome profit. Others make something in other ways. The native Christians at Wynberg will go beyond £125 this year. Should they do so, the two stations will probably raise well-nigh £160, or $800—a large sum for these converts, who were a few years ago poor heathens.

CHINA.

The missionaries of the various Societies and Boards who are laboring in China seem to meet with very steady encouragement in their work.

The growth of the native churches is no where very rapid. At Canton, Hong-Kong, Ningpo, Shanghai, there are indications that the Truth is gaining ground. New missions are projected at Fuhshan and other places. A "great and effectual door is opened" in China, but the laborers at present on the ground are evidently insufficient for the vastness of the work.

A copy of the new treaties has been obtained by a Missionary from the Governor of Canton. The French supplementary treaty or "Pekin Convention," dated Oct. 25, 1860, contains an important addition to the Tientsin treaties. By the latter, missionaries were allowed to travel through the country; but there was no stipulation as to the right to erect dwellings, churches and schoolhouses. The new French Convention has this explicit guarantee:—"It is permitted to the French propagators of religion to rent and purchase ground, and to erect and build in *every province* at pleasure." The right of residence and holding property will now therefore be held, not by the mere favor of local authorities, but by treaty stipulations; and be enjoyed equally by all under the "most favored nation" clause. In the final interview of the American Minister, Mr. Ward, with the Governor-General at Canton, he was assured that the concession in regard to the residence of an Ambasador at Pekin in the British treaty, gave, of course, the same right to the American government.

SIAM.

The missionaries of the Presbyterian Board, Messrs. Wilson, McFarland, and House, are prosecuting their labor with good prospects. Mr. House is about to commence a mission at Petchaburi, a large city to the north of Bangkok. He has the full sanction of the government of Siam, as well as of the municipal authorities of the place. This will be the first mission established in Siam out of the capital.

INDIA.

In all parts of India, the missionary work is happily advancing. It ought certainly to make Christians liberal and kind in their feelings towards each other, and prevent them from making too much of denominational differences, when they see, as they must if they read the proceedings of the various missionaries of India—Episcopalian, Baptist, Presbyterians, Wesleyans and Methodists, Independents and Congregationalists, Lutherans, etc.,—that He who is "the Lord of the harvest," blesses the labors of *all* his servants in that vast field. It would not be easy to discover whom He blesses most. And who would undertake that invidious task?

We are interested to see the question of providing more religious instruction for English residents and soldiers in India agitated. Hitherto, that branch of labor has been very much left to the chaplains sent out by government for, or with, the regiments. Of course these chaplains are Episcopalians for the most part. It is now beginning to be felt that more must be done for the religious and moral instruction of the many thousands of English and other Europeans who are in the civil and military service of that vast empire; and the Wesleyan Missionary Society has made a beginning by sending the

Rev. Daniel Pearson to that field. Mr. P. has commenced his labors at Barrackpore, with much promise of success. His services are well attended by the officers and soldiers. This is a new and most important phase of missionary labor in India. The wicked lives of too many of the European residents and soldiers in that country is a dreadful obstacle to the spread of the Gospel.

BRAZIL.

The Rev. Mr. Simonton has made to the General Assembly's Board, a most interesting report of a tour lately performed in the Southern interior of the empire, in which he speaks of the numerous German colonies in the province of San Paulo, and the great spiritual destitution in which they are. He speaks highly, and justly, of the liberality of the Brazilian Government on the subject of religion.

OTHER MISSIONS.

Our restricted limits forbid our saying anything this month, respecting the Missions among the Indians on our borders, a subject always interesting ; the progress of the Gospel in the Sandwich Islands, to which our readers will find, however, some reference in Mr. Coan's letter ; and various other parts of the world.

NEWS OF THE CHURCHES.

ENGLAND.

The controversy about the Oxford "Essays and Reviews" continues without abatement. The seven gentlemen who are the authors of them—all of whom hold important posts in the Established Church—have obtained the soubriquet of SEPTEM CONTRA CHRISTUM (the "Seven against Christ,") in allusion to the celebrated play of Æscylus entitled: "The Seven against Thebes." An address on the subject of the errors contained in this book, signed by eight thousand clergymen, was presented on the 13th of March, to the Archbishop of Canterbury, who received it with great pleasure, and assured the Committee who were deputed to deliver it, that both he and his fellow-bishops were fully alive to the very unsound sentiments contained in these "Essays and Reviews;" but intimated that such is the defective and unsatisfactory state of Church discipline, that there was little ground to hope for a proper and a speedy decision in the Law Courts in relation to this dangerous book. He even stated that it would probably be three years before the question could be finally decided by those Courts. What a calamity ! And all that time the authors of the mischievous work must be permitted to retain their places in the Church, and their pernicious sentiments will be greatly disseminated in consequence of the notoriety given to the authors, who are about commencing the publication of a series of tracts, it is said, in the same vein. Many replies in pamphlets, reviews, etc., have been made to these Essays and Reviews, and extended and elaborate ones are announced. The venerable Dr. Philpotts (Bishop of Exeter) now eighty-four years of age, has written a severe letter of condemnation to Dr. Temple, one of the seven authors. Even Dr. Pusey has written ably against the dangerous tendencies of the doctrines of this book—which is after all a

rehash of the heresies of the shallow "Critical School" of Bauer and other German neologists.

SCOTLAND AND IRELAND.

The resuscitation of religion in Scotland and Ireland, as well as in Wales, that has taken place within the last two or three years, is producing good fruits. Of this the evidence is both abundant and cumulative. There is a blessed religious movement in the Orkney Islands. The characteristics are very much the same with those of Ireland two years since.

FRANCE.

The Reformed Church of France has her "Seven against Christ;" for a "Broad Church," similar to that of England, has for some time been developing itself in her bosom. A Pastor Pellisier of the Consistory of Bordeaux has been preaching against the essential doctrines of the Gospel, and announcing a sort of "*Church of the Future.*" Messrs. Hovy and Villaret, of the same Consistory, have replied to him with great vigor. And so it goes. The conflict which Truth has to maintain with Error is a never-ceasing conflict. Such it will be till the termination of this dispensation, when the righteous will all be gathered home to heaven, and the wicked, whether men or devils, be doomed to everlasting confinement.

GERMANY.

The celebrated Dr. F. W. Krummacher has published a remarkable document on the character of Frederick William IV., the late King of Prussia, in which he describes the very happy influence of that monarch's reign on the universities, the gymnasia, and the common schools of that kingdom. During his reign of seventeen years (we speak of his *active* reign, for during the last three years of his life he was unable to take any part whatever in the government,) a great and happy change was brought about in the "Public Instruction" of the realm, so far as religious teaching is concerned. The progress of evangelical instruction was immense during that period. A corresponding advance was also made in the instruction imparted from the pulpit.

We may remark, in passing, that the controversy about the late Baron Bunsen (or Chevalier Bunsen, as he is still often called), which sprung up a few months ago in England, and which threatened quite seriously to affect the interests of the "Evangelical Alliance," has been brought to a close by the action of the Executive Committee of that body, in modifying the eulogistic resolution which they passed on the character of that German diplomat, philosopher, and savant, many of whose productions are so voluminous that they must forever remain unread, save by a very few persons.

AUSTRALIA.

Religion is advancing in all the provinces or states comprehended under the name of Australia, which is now synonymous with New Holland. These provinces are New South Wales (the oldest), Victoria, South Australia, West Australia, and Queen's land. In the large cities of Sydney, Melbourne, and Adelaide, there are many churches of the various evangelical bodies. The Presbyterians of Victoria have lately organized a "General Assembly," which it is probable, may at no very distant day embrace the Presbyterian churches in all the other provinces.

JAMAICA.

The Revival in that island continues to excite great interest. It has extended into many parts of the island, and seems to be accomplishing great good. The movement needs the guidance and labors of judicious men. We are happy to think that there are many such men among the ministers of the several evangelical denominations on that island.

MISCELLANEOUS.

WALDENSES IN SOUTH AMERICA.—In the extended notice of South America which we have given in the first pages of the present number of THE CHRISTIAN WORLD, we omitted to say that an interesting, but small, colony of Waldensian Christians from the "Vallies in Piedmont" has been planted in the Banda Oriental, near Montevideo, of which we may have something to say before long.

OUR ANNUAL SERMON.—The Annual Sermon before the Society will be preached, this year, on the first Sabbath night in May, by the Rev. William Adams, D. D., of this city. This announcement, we are sure, will gratify many of our readers.

DEFERRED COMMUNICATION.—We are compelled to keep back for the next number of the Magazine very interesting letters from the Rev. Mr. Coan of the Sandwich Islands, Mr. Rosenius of Stockholm, Sweden, and Miss Rankin of Brownsville, Texas.

NEXT ANNUAL MEETING.—The Twelfth Anniversary of the Society will be celebrated on Tuesday, the 7th of May, at 10 A. M., in the Irving Hall. Pastor Fisch, of Paris, and other interesting speakers, will speak on the occasion.

THE LATE EDWARD VERNON.—The Board of Directors at their last meeting adopted the following "Minute" in reference to this excellent man:

"It is with feelings of the deepest sorrow that the Board have heard of the decease of their late General Agent, Edward Vernon, Esq., and they would here record both their high sense of his worth, and their grief at his loss.

"Mr. Vernon was connected with the AMERICAN AND FOREIGN CHRISTIAN UNION from its origin till the day of his death, although for several of the last months of his life he was seldom able to come to the office. He had been connected with the American Protestant Society for some years before it was merged in the present organization, having come from the city of Utica, where he had long resided and was greatly esteemed.

"Although in feeble health for several of his last years, Mr. Vernon kept wonderfully abreast of the great movements of the age, especially those that related to Christ's Kingdom. Few men have taken greater interest in all such subjects. And by his example, his conversation, his prayers, his beneficence, he endeavored to honor

his God and Savior in the various spheres of usefulness which he was called to occupy.

"The Board only fulfill a sacred duty in making this minute, a copy of which they request the Secretaries to cause to be transmitted, with the expression of their condolence, to the family of their deceased friend and colleague, and have it published in "The Christian World."

BOOK NOTICES.

Annals of the American Pulpit. The Carters have just issued the Seventh Volume of Dr. Sprague's great work, the "Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations." The preceding volumes related to the Congregational, Presbyterian, Episcopal, and Baptist Churches. The present, containing 850 pages, and embracing the names and the deeds of very many of the founders and builders-up (under God) of the great Methodist Church, in its three most prominent branches, (the Methodist Church North, the Methodist Church South, and the Methodist Protestant Church), will be found to be not inferior in interest to any of the preceding. Like all the others, it contains the biographies only of the ministers who have finished their career in the Church on earth, and gone to join the Church in heaven. We most heartily recommend this most interesting book, which may be bought separately from those volumes that have preceded it, by those who do not feel disposed to buy the entire set. What a history the Methodist Church has had in this country! What pioneers and founders it has had! What prosperity it has enjoyed! May it have the grace to be ever faithful and humble.

Zwingli: or, The Rise of the Reformation in Switzerland. A Life of the Reformer, with some notices of his times and contemporaries, by R. Christoffel, and translated from the German by John Cochran, Esq. Mr. Anson D. F. Randolph the well-known bookseller of New York, has some copies of this work for sale at a very reasonable price. It was published by T. & T. Clarke, of Edinburgh, and is a work of real merit. We have no other life of the clear-headed Reformer of Zurich which can be compared with this; and we sincerely hope that those who would know well the life and labors of that excellent man, will not fail to procure, whilst they may, this interesting volume.

Mr. Randolph has also some copies of the History of French Literature in the Eighteenth Century, by the late Alexander Vinet. The translation (from the French) was made by the Rev. James Bryce. This beautiful volume is also from the press of the Messrs. Clark of Edinburgh, and may be had for *seventy-five cents!* Vinet was the Pascal of those times. He died at the age of fifty. We shall ever esteem it a great honor to have known him personally. He was one of the greatest of men, and as humble and modest as he was great. His "History of French Literature" may be read by all with safety and profit.

The McDermott Family; or, Stories Illustrating the Catechism. Of this interesting and instructive work, in seven convenient volumes, (the set for only $3) Mr. Randolph is the publisher. To those who prefer the Assembly's Shorter Catechism as a summary of Christian Doctrine, this work may be recommended as invaluable. The first two volumes of the series are from the pen of the Rev. A. R. Baker. The other five volumes are the joint production of the same author and Mrs. Madeline Leslie, and abound in

admirable illustrations of the Doctrines of Grace, so attractive that none who attempt to read them will likely fail to go through them.

Pleasant Paths for little Feet. By Kruna.

This is a charming little book for young folks. It contains many delightful stories. The work is from the pen of the wife of a New England Pastor, and does her great credit. The Publisher is A. D. F. Randolph, New York.

The Eclectic Magazine and The American Theological Review, for April, have been on our table for some time. Mr. Bidwell is a punctual publisher. Of both these Periodicals we have often spoken, and highly, but not more highly than they deserve. The Eclectic Magazine is a store-house filled with the best articles to be found in a dozen of the best English Reviews. As to The American Theological Review, it is enough to say that it is edited by the Rev. Henry B. Smith, D. D., Professor in the Union Theological Seminary, New York—one of the best scholars, and one of the fairest and most courteous of theological and controvertial writers in our country.

Songs for the Sorrowing. By U. N.—with an introduction by Wm. R. Williams, D.D., New York. Phinney, Blakeman and Mason. 1861.

A more touching memorial of one "gifted and accomplished, but taken from her friends and from a widowed mother, by what to them may have seemed an untimely death," could not have been devised, than this volume of poems, completed but a short time previous to her removal. The learned and eloquent divine who introduces it to the public, does not go too far in saying, that "the Christian will find much in the poetry to win and repay the attention asked for." We might, were it consistent with the character of this publication, cite various passages to confirm the opinion, that high poetic merit, as well as excellence of sentiment and purpose, belong to many of these compositions. But their great charm, and that which will, it is to be hoped, commend them to the hearts of many of the Lord's afflicted saints, is the spirit of pious, patient, trustful endurance under great bodily distress, which inspired their author. Genius alone could never have imparted the sacred tenderness and sweetness that pervade these effusions of a soul chastened in the furnace of affliction, and "refined as silver is refined."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF MARCH TO THE 1st OF APRIL, 1861.

MAINE.

Limerick. Mrs. H. Eastman, to make Rufus E. Eastman L. M. in part, . . . 10 00

NEW-HAMPSHIRE.

Centre Ossipee Cong. Ch. and Society, by Rev. H. Wood, ... 3 00
Candia. Richard H. Page, in full of L. M. for Mrs. Abby L. Page, . . . 15 00
Portsmouth. Chas. E. Myers, . . . 10 00

VERMONT.

Castleton. Cong'l Soc'y, per C. M. Willard, Esq., ... 19 28
Burlington. Luther Clark, ... 10 00
Springfield. Cong'l Ch. to make Rev. J. W. Chickering, Jr., L. M., . . . 52 26
Norwich. Cong. Ch., by Rev. A. Hazen, 10 00

MASSACHUSETTS.

E. Sheffield. J. T. Collar, $5; A Friend $3, 8 00
Northampton. A friend for Italy, . . 5 00
Conway. Geo. M. Adams, Ex. of the estate of Mrs. Sarah H. Addams, add. instalment of Bequest, . . . 100 00
Belchertown. First Fruits, . . . 5 00
E. Hampton. Peyson Ch., an individual for the Waldenses 5 00
Long Meadow. Gent s Ben. Association, . 56 25
Cbicopee. 1st. Ch. Rev. E. B. Clark, in full of L. M, ... 20 00
" 2d. Church, ... 12 25
" 3d. Church, Titus Norton, L. M. 24 00
Agawam. Cong'l Church, ... 7 00
Mittineague. " " 5 60
West Springfield. 1st Cong'l Church, . 22 52
South Hadley Falls. 1st Cong'l Ch. in full of L. M. for Dea. Ambrose Snow, . 15 50
Great Brrrington. Cong'l Ch. to make Rev. Horace Winslow a L. M., . . . 38 16
Harvard. Mrs. J Barnard, . . . 3 00
" Evnn. Cong. Ch. and Soc'y, . 4 48
Taunton. Winslow Ch. and Soc'y, in full of L. M. for Winslow Chnrch, . 13 00
Munson. Dea. A. W. Porter, . . . 50 00
Roxbury, Eliot Ch. and Soc'y, of which $10 for the Waldenses from one who wishes it 10 000, ... 85 40
Fitchbnrg. To make Adam Butler L M., by his brother, E. B., and his sisters, M. B., and D. B. T., ... 30 00
Boston. Shawmut Ch. and Soc'y, to make

L. M's Frederic Jones, John Broughton. Jr., Henry H. Hyde and N. C. Stevens, M. D., . . 120 55
" A Friend to make Ruben D Muzzy, M. D., a L. M., . . . 50 00
" Park-st. Church and Congregation, 144 96
" Mt. Vernon Ch. and Cong, in part, 232 79

CONNECTICUT.

Simsbury. Cong'l Ch per Chas. Hosmer, 16 00
Guilford. Bequest of the late Melissa Rosseter, by the Ex. L. T. Rosseter, Esq., 100 00
Stamford. 1st Presb. Ch., ... 64 65
Guilford 1st Presb, Ch, coll'n, $15,85; Mrs H. W. Crittenden, $10; F. Drake, $3; others, $10, ... 38 85
" Individuals in 3d P. Church, . 6 00
Branford. Cong'l Church, ... 12 29
East Haven. " " 23 49
South Britain. Olive Pierce, . . . 5 00
Ellington. Ch. and Soc'y, by Ed. Hall, . 5 00
Stonnington. Cong'l Church, . . . 15 00
Hampton Cong'l Ch., per Nathan Allen, 3 00

NEW-YORK.

Albany. Ref. Du. Ch., Rev. Dr. Wycoff in full of L. M. of A. Van Allen, . . 29 00
Medina. Mrs. N. J. L. Baine, add. . . 5 00
Alden. Add. for L. M. of Rev. J. Remington, 6 00
Batavia. Master G Lewis, 55cts; Miss M. Lewis, 60cts; Mrs. S. Stocking, $2, 3 15
East Aurora. Presb. Ch. add. for L. M. of Rev. C. D. Pigeon, . . 5 06
" M. E. Church, . . . 1 09
Buffalo. Supply of Central Church, . . 10 00
" A friend, add. for L. D. of Rev. A. Burtis, D. D, ... 12 00
" Lafayette-st Presb Ch., to make ——— a L. M, ... 32 00
Denton. Mo. Concert in the Presb. Ch for the Canadian French, ... 2 27
N. Y. City. A female member of the Collegiate Ch., per D. DeWitt,. . . 20 00
Flathush. R. D. Ch, Rev. Dr. Strong, . 38 00
Morrisville. Mrs J. R. Burdwin, . . 2 00
Troy. Chas. Lee, ... 1 00
N. Y. City. Du, Ref. Ch., 23d-st., Rev. H. D. Ganse, one half for the Ev. Soc'y of France, ... 71 62
Ithaca. Rev. W. Wisner, D. D., . . . 3 00
Holland Patent. Presb. Ch. in full of L. M. for Rev. A. G. Corless, 16 01
" Baptist Church, . . 3 96
Homer Cong'l Church bal.. . . . 7 00
" Elias Root, part L. M., . . . 10 00
Chateaugay. Presb. Church, . . . 5 00
E. Bloomfield. Cong'l Church, . . . 34 32
Rochester. F. C., ... 4 00
Po'keepsie. 1st. Ref. Du. Church per H. D. Varick, ... 16 20
N. Y. City. C. V. S. Roosevelt, Esq., per Dr. DeWitt, . . . 100 00
" Coll'n in Collegiate Ch., per G. Deangelis, Jr., . . 110 61
" Mrs. Hannah Ireland, to make Miss Marg't H. Welling of Baltimore a L. M., . . . 30 00
Elbridge. Presb. Church, . . . 4 00
Camden. Cong'l Ch., in full of L. M. for Rev. G. B. Rowley, . . 22 60
" M. E. Church, ... 3 50
Rochester. Plymouth Ch., . . . 16 90
" A Champion, Esq., . . 200 00
" G. C. Buel, Esq., . . . 10 00
Ogden. Presb. Ch., in part, . . . 4 87
Pittsford. Presb. Church, ... 7 24
" Baptist Church, ... 4 50
Bergen. Cong'l Church, ... 4 70
Valatie. Presb. Church, ... 8 87
" Lutheran Church, . . . 2 10
Kinderhook. Ref. Du. Ch., to make Rev. J. Romeyn Berry, and Wm. H. Rainey L. M., ... 75 04

NEW-JERSEY.

New Brunswick. Rev. Dr. How and Lady, for the Waldenses, ... 50 00
Morristown, J. F. Vorhees, per C. F. Mulford, ... 3 00
Phillipsburgh. A few friends, . . . 6 00
Belvidere. Union coll'n in the M. E. Ch., $18; a little boy, 10cts., . . . 18 10

PENNSYLVANIA.

Gibson. Miss U. Stevens, ... 2 00
Easton. Dr. C. Jennings, $1; two others, $2; little boy, 25cts; C. Stewart, $1; an Irish Girl, $2; little boy, 10cts; Lady, 25cts; Mrs. Murphy and her Mother, $1, ... 7 60
South Easton. M. E. Church, . . . 7 68
Philadelphia. Mrs. R. Mitchell, for Italy, . 5 00

MARYLAND.

Baltimore. Ladies' Society, . . . 20 45

VIRGINIA.

Alexandria, Dr. Harrison's Ch., $1109; add. $17, ... 28 09
" Rev. Mr.——— Ch. to make him in part L. M.. . . 26 33

MISSOURI.

St. Louis. Hon. H. R Gamble, $25; Mrs. Rebecca W. Sere. in full of L. M., $20; Messrs. Barnum & Fogg, in full of L. M. for Mrs. Josephine Fogg, $30; Mrs. R. Caroline O'Fallon, in part of L. M. $20; Mrs. C. C. Gibson, $15; Mrs. S. A. Collier, $12, ... 122 00
Messrs. Brotherton, Gale, Plant, Roberts. Wiggins, Davies & Plant, and Mrs. Thomas and Stickney, $10 each, ... 90 00
Messrs. Slaughter & Bro., . . 6 00
Messrs. Richards & Co., Alexander, Goodman, Veetch, Dameron, Terry & Co., Weerick, Hamel, Goodrich, Hamel, Homes, Keith, Glanville, Jackard, Mermod, Jackard. Montgomery, Rogers, Reed, Kirby, Holmes, Pierce, Axtell, Eager, Easton, Seaver, Jameson, Lake, Garritt. Camden, Thorburg & Campbell and Mrs. Gamble, Brandt, Shackford, O'Fallon, Powell, Crossman, Roe, Morrison, Dyer, Bean, Peters, Finney and Douglass, $5 each, 225 00
Messrs. Cochran, Lytle, Biggers, Johnston, Allen, Wells, Patterson, Bredell, McNeil, & Mrs. Filley and Murphy, $3 each, ... 33 00
Messrs. Dunham, Mrs. Breckenridge and Coalter, $2,50 each, . . . 7 50
Mrs. Bryan and Fallon, 60cts each, . 1 20
Two others, ... 35
Messrs. Whitaker, Sproul, Nesbit, Anderson, Brown, Persey, Whittlesey, Cole, Whitney, Graham, Largue, Martin, Shaw, Leslie, Rumbold, Stobie, Benham, Smith, McCord, Sturgeon, Rev. Mr. Anderson, Mrs. Reed, Shands, Smith, Lackland, McPherson, Lamb, Shapleigh, Poultner, Tasker, Clark, and Helfenstein. $2 each, . 64 00
Messrs. Witter, Mitchell, Sloss, Cross, Batte, Tandy, Findley, Grindon, Hart, Wait, Straus, Goff, Ticknor, Leslie, Groshon, Thompson, Richmond, Thompson, Durant, Holmes, Kennard, Jacobs, Ustick, Cooper, Hart, McNeeley, Willard, Morrison, Baird, Edwards, Bent, Long, Dowdall, Gay, Gibson, Whitehill, Green, Barren, Conkling, Stamps, Teasedale, Butler, Jennings, Parsons, Skinner, McClure, Porter, Mrs. Leggett, Street, Ferguson, Stout, Switzer, Reeves, Skeele, Tandy, Gray, Sterling, Henly, Brown, Hogeman, McLaren, Brown, Sanderson, Moffet, Freleigh, Leonard, Wetzell, Patrick, Branscome, Baker, Sanborn,

and Baker, $1 each, - - - - 72 00
Mr. McClanahan and Mrs. Squeer, $1,50 each, - - - - - - - 3 00
21 Individuals, 50cts each, - - 10 50
Mrs. Gale, $1; Mrs. W. Morrison, $1; H. Shaw, $2,50; Mrs. Stansbury, 25 cts; Mrs. Ramsey, McKnight, and Kirkpatrick, $5, for the Mission Schools, - - - - - - - 9 75

ILLINOIS.

Kewanee. C. Churchill, - - - - 2 00

INDIANA.

Mt. Carmel. Andrew Briant, to make himself a L. D., - - - - - - 100 00
Monrovia. Friends' Meeting, $8,45; Wid. Sarah Ballard, $1; Nancy E. Ballard, $1; Urial Ballard, $1; Ellen Eames, 50cts; Kesiah, 6cts., - - - - - 12 01
Moorsville. Bethal Meeting of Friends—Jno. Hadley, Sen., $1; David Hervey, $1; Eli Hervey, $1; A. Dacon, $1; Jacob Wright, 50cts.. Jno. Hadley, Jr., 50cts; others, $1,50; Females, $2,65; Mother and Daughter, $1,50, in part of L. M. for Jno. Hadley, Sen., - - 10 65

OHIO.

Greenfield. Rev. A Naylor, coll'n. - - 10 00
Sprindale. Presb. Ch., Sun, School, in full of L. M, - - - - - - 8 24
Xenia. 1st Un. Presb. Ch., J. Van Eaton, pt. L. M., - - - - - - - - 10 00
Columbus. Trin. P. Epis. Church, to make Rev. Julius E. Grammer, L. M., - - 35 78
Westminster Presb. Ch., - - - 3 59
1st. Cong'l Ch., to make Rev. E. P. Goodwin L. M., - - - - - 31 93
Cleveland. Elisha Taylor, Esq., - - 120 00
Venice. David C. Dick, in part of L. M. for Rev. Mr. Hughes, - - - - - 5 00
Sandusky. Episcopal Church, - - - 2 00
" M. E. Church, - - - - 3 25
" Cong'l Church, - - - - 9 25
Milan. Presb. Church, - - - - 15 30
Mansfield, Cash, 39cts.; H. L. Grimes, $5; add. for L. M. Mrs. C. L. Blymer, $5; add. A. T. Bates, $5 add.; Mrs. Rachel Dickey, in full of L. M. $10; Cash, $1,25; Mrs. H. Miller, $1; E. Sturges, $2, - - - - - - - - 29 64

SANDWICH ISLANDS.

Hilo. Hawaian Ch., Rev. Titus Coan, - 50 00

MICHIGAN.

Cold Water. Presb. Ch., $8,48, Rev. H. C. Hovey, $5, add. to L. D., and for Italy, M. E. Church, - - - - - - 13 48 5 48
Hillsdale. Presb. Ch, to complete L. D. for Rev. J. Knox, - - - - - - 13 92
Free Will Bapt. Ch., to commence a L. M. for Rev. H. E. Whipple, - 10 68

CANADA.

Bowmanville Collection, - - - 24 00
Port Hope. " - - - - 13 00
Belleville. Supt. Sun. School, $5; B Hint, $5; M. Sanger, $1; A. Frost, $1; J. A. Murkle, $1; E. W. Holton, $2; H. Haynes, $1; N. Jones, $1; Mr. Lewis, $2; G. W., $1: J. M. P., $1; R. Read, $1; Cash, $1 50; W. Murdell, $1; L. Wellbridopp, $1; H. Yeormann, $1; Cash, $1; M. Bowells, $1; W. W. Dean, $1; P. D. Conga, $1; R. Holden, $1; R. Cattnsor, $2; A. Thompson, $1; Q. Machider, $1; J. McIntolh, $1; R. Mitchelhill, $1; S. V. N. Relyea, $1; S. B, Smith, $1; W. Ponton, $1; E.:Holden, $1; A. C. Petrel, $1; D. D. Boyart, $10; G. W. Meacham, $2; E. C. Curtis, $1; F. W. Annauf, $1; F. W. Alsort, $1: J. Glenn, $1; J. Bell, $1; A. S. Northing, $2; and others, - - - - - - - - 62 00
Coburg. Collection, - - - - - 59 50

COLLECTIONS FOR EVANGELICAL SOCIETY OF FRANCE.

PASTOR FISCH.

Philadelphia, Penn., a friend, $2; by Rev. Dr. Boardman, $4,50; by Rev. Mr. Chambers, $5; "S. C." by Dr. Clark, $10; a friend by Dr. Clark, $10; "A," for the spread of true religion in France, $20; collection in Dr. Duffield's Lecture Room $20; "A Widdow," by Dr. Edwards, $1; two ladies in Dr Wadsworth's Lecture Room, $4; B. D. Stewart, $10; Cash by Mr. Farr, $1; Mission Socicty of 1st Independent Church, $30; Friends in same Church, by Rev. Mr. Chambers, $20,50; Mrs. Whetherell. $25; F Packard, $5; A lady, by Dr. Wadsworth, $5; George H. Stuart $100; T. Dobbins, $5; T. B. Kerr, $5; W. Ray, $5; Jas. Smyth, $10; Robert Boyd, $5; W. G. Porter, $5; J. McKnight, $5; J. Graham, $10; J. Corry, $5; G. W. Faues, $5; Dr. A. S. McMurray, $5; J. Ramsay $10; J. Hazel, $2; A. & B. Armstrong, $5; Catherwood & Co., $5; Mr. Guy, $5; Mr. Orr, $5; Mr. Sterling, $5; Cash, $1,50; Miss Turber, $5; J. A. Brown, $50; E. H. Buzby, $5; T. Sparks, $10; B. F. Frederick, $10; D. C. M. McCammon, $10; G. E. Taylor. $5; C. Schively. $5; M McClelland, $5; "A Widdows Mite," by Dr. Chambers, $2,50; W. Schively, $5; Mrs Chambers, by Mrs. McClelland, $20; H. T. Williams. $10; T. Wiggand, $10; M. W. Baldwin, $20; Miss E. Smith, $10; Mrs. Sweth, $2,50; Friends in Germantown by Rev. Mr. Knox, $5; Rev. Mr. Browen, $7; J. H. Dulles, $30; Cash, 50cts.; S. C. Savage, $20; J. H. Queen, $2,50; Mrs. M. A. Taylor, $5; Mrs. Preston, $5: T. Snyder, $3; Rev. Mr. Adams, $5; North Broad-st, Presb. Ch. Prayer meeting $16,08; Friends in Clinton-street Presb. Church, $12; Freneh Church, by Rev Mr. Fargues, $24; two ladies of Pine-st Presb. Ch, $5; Mrs. Somerville, $2,50; Mr. Pitt of Girard College, $5; Mr. Perkins, $5; Rev. Dr. Jones' Ch., $30; 1st Presb. Ch., $97,18: T Potter, $10; Mrs. C S. Wurtz, $25; Chas S. Wurtz, 10; Rev. H. M. Engles, $10; Mrs. Haddock, $3; J. Grant, $2; Friends in 3d Dutch Reformed Church, $18,50; Mrs. Deal and other friends in Buttonworth Presb. Church, $31; 7th Presb. Ch., $68,63; Green Hill Presb. Ch., $32; R. K. Stewart, $5; A Friend, by Rev. Mr. Adams, $1; A Friend in Pine-st. Presb Ch., $1; A Friend in the noon-day prayer-meeting, $5; West Spencer-st. Presb. Ch., $100; Mr. C. $5; Elizabeth City, N. J., 1st Presb. Ch., $163; 2d Presb. Ch., $33,33; 3d Presb. Ch., $17,63; New Brunswick. N. J., 1st Presb. Ch., $16,37; Trenton, N. J., 1st Presb. Ch., $31,25; Princeton, N. J., 1st Presb. Ch, $41,80; Wilmington, Del., Hanover-st. Presb. Ch., $16,30,
In all, ... $1,388,07

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